

APOLOGETICALL DECLARATION

Of the Conscientious Presbyterians of the
Province of LONDON, and of many thousands of
lovers, faithful, and Covenant-keeping Citizens, and
Inhabitants within the said City and Suburbs thereof.
Wherein their firmnesse and faithfullnesse to their first
Principles, and to their Solemn League and Covenant is
Conscientiously declared; And the Covenant-breaking and Apostacie
of Others is disclaimed and abhorred before God and
the Whole World.

January, the 24th, 1649.

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Ezek. 17. 15. 18. 9.

Shall they prosper, shall they escape, that do such things? or shall they
break the Covenant, and be delivered?

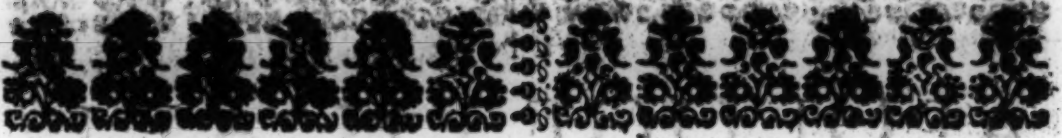
Seeing they have despised the Oath, by breaking the Covenant (when
as, lo, they had given their hand, and have done all these things.

Therefore, thus saith the Lord God, As I live, surely, mine Oath
which they have despised, and my Covenant which they have broken,
even it will I recompense upon their own heads.

Job, 22, 30.

The innocent shall deliver the Iland, and it shall be preserved by the
pureness of thy hands.

LONDON: Printed in the Year, 1649.



To the Reader,

Courteous Reader, It is prudentially considered and concluded on by the *Subscribers* hereof, that (seeing their reverent *Ministers Representation*, with subscription of their Names hath not taken that happy effect which was desired, nor stayed the hands of those to whom it was directed) therefore the publishing of their names that have subscribed to this *Apologetical Declaration*, will in like manner, do but little good, in that respect; And, therefore, although they are upon record to the honour of the *Gospel* they are not, now, published, in regard of the present over-awing Power of the Sword; but may and shall in due time appear in publick with more ample and (we hope) most satisfactory Demonstration of the just Reasons of this their present concealment. *Vale.*



E the Subscribers of this our Apologeticall Declaration, who desire to approve our selves sincere Professors of the true Reformed Protestant Religion, Presbyterian Citizens and Inhabitants of the honourable, and, lately, famous and renowned City of London, who have cordially adhered unto the Parliament, in its first and second War against the Kings Forces, for the defence of the true Protestant Religion, His Majesties Person, Crown and Dignity, the Rights and Priviledges of both Houses of Parliament, and, in them, the Lawes and Liberties of the Kingdome: Calling to minde our solemn engagements, not only by our Protestation, May, 5th, 1641. but especially our solemn League and Covenant, which was so religiously and unanimously sworn unto, *with our hands lifted up to the high and holy God of Heaven, that we would really, sincerely and constantly, through the grace of God, in our severall Callings, and with our lives and estates, endeavour the preservation of them all;* Artic. 1: 2, 3. &c. And, being in our Consciences perswaded and assured of our indispensable obligation so to do, because most deeply engaged by our said Covenant, *not to suffer our selves directly or indirectly, by whatsoever combination, perswasion, or terror, to be divided or withdrawn from that Cause which so much concerneth the glory of God, the good of the Kingdome, and honour of the King:* But, *all the dayes of our lives zealously and constantly to continue therein against all opposition.* Artic. 6: And, whereas, by wofull experience, we are made very sensible of the dangerous effects of the violation of all our Covenant-concernments, and of the disappointment of our hopes of reaping the expected fruits of this defensive war, for which, we the Subscribers, have, many of us, adventured our lives, and most of us, our estates, in a measure, beyond our abilities, besides the Common Taxes that have been imposed upon us. And, though wee cannot but with bleeding and trembling hearts complain that our Cause doth in these sad and perillous times in which we live, meet with such violent Opposition, such mighty Lets and Impediments as we are not able to suppress and overcome, yet, considering with our selves, that what we cannot suppress or overcome, we are obliged to reveal and make known. Artic. 6. Being also moved with fear, lest in this time of imminent danger to all that is dear unto us, our Silence should be taken for Consent; and so contract upon our selves the guilt of betraying Religion, King, Parliament, the Lawes and Liberties of this Nation; having also no other way left us to set our Consciences at liberty from the aforesaid guilt, we might contract by our sinfull silence, in this juncture of time. We do, therefore, with all sincerity, fidelity, zeal, and humility, before the most just and righteous Lord of Heaven and earth, make known unto all the three Kingdomes of *England, Scotland and Ireland,* to all the Reformed Churches, and unto the whole Christian World, not only the dissatisfaction of our Spirits, at the present

Transactions of those who have forcibly assumed the Supreme-power unto their own hands: But also do make this our following most solemn and serious Apologeticall Declaration for our clearing and justification from allowing or assenting to the illegal actings of these present times. And that we may also publish unto the world the grounds of these our most just exceptions and necessitated complaints herein, we declare, That, not onely in generall, our righteous Cause before mentioned is perverted, deserted, apostatized, and fallen from: by those who most injuriously and falsely reproach us with Apostacie for not associating with them, and bearing them companie in their unwarrantable wayes; But, also, in particular, that it is perverted, and abused in every part and branch thereof. As first, in point of our Religion, which we are most deeply engaged by Covenant to preserve and reforme in power and purity; Whereas in our own experience (confirmed by the Parliaments, first Remonstrance, Exact Collect: pag. 4.) Religion, in its purity was greatly endangered, in the Prelates times in the Doctrinall part, by the errors of *Popery* and *Arminianisme*; and in worship, with superstitious Innovations: And, in our sad apprehension, the Doctrine of the Gospell is, now adayes, not onely more endangered through the increase of *Popery* and *Arminianisme*, but of most blasphemous *Antiscipiturisme*, *Antitrinitarianisme*, *Antinomianisme*, *Socinianisme*, and many other such like heterodox opinions, and damnable Doctrines: But also in point of worship, which, insteade of fear of corrupting, is, now, in great danger of absolute Nulling, by accursed opinions both against the very being of Ordinances, the set-times and dayes appointed by God for their Administration, and even of the Officers and Ministers appointed by Jesus Christ, for their dispensation. Which doth the more sadly affect our hearts, and enforce this just Declaration and complaint, because of that so eagerly endeavoured unwarrantable Tolerating of them all (except, in that subtill exception of theirs, of the open practise of *Popery* and *Prelacie*) as if it were that Liberty of Conscience which we have all this while engaged for; But, rather, against which, We doe not onely protest, but contrariwise professe and declare that it was, onely a Liberty of Conscience from sin and error, which wee propounded in our Freedome from our former Egyptian Taskmasters the Prelates.

In the next place, we further declare against the perverting of our Cause, in relation to the preservation of the Rights and Priviledges of Parliament. For, although we were not able to preserve and defend them, when violated by that unpattern'd and horrid force upon the House, Decemb: 6 and 7, last, 1648. Yet we conceive our selves obliged to Declare against it, and against the imprisoning and seclusing so many of the faithfullest Patriots and assertors of the publick interest of the Kingdome; And also against the most insolent subversion and alteration of the constitution of the Supreme judicatorie of the Kingdome, consisting of the Kings Personall or Virtuall Prefence, Lords and Commons, without whom (as we have been alwayes taught and informed) no Law can be enacted or repealed; The confirmation and inviolable settlement of which happie Nationall constitution, with its preservation, were the grounds of our Engagements, and no change or alteration of the same: Whereas, now, to the unexpressible

grief of our Soules, we see a most strong and fierce combination in the Generall and Armes Counsell of Warre, and others of their partie (set forth to the view of us all, in that Modell of theirs, called, *The Agreement of the People*, and presented to that which they call the Parliament, *January, 20th, 1648.*) utterly to subvert and overthrow the whole frame of our foresaid Legall Government, and to introduce and enforce upon us a most uncouth, strange, and headlesse confused Arbitrary and tyrannicall Government of their own devising, and by a new as headlesse Representative of their own compacting; and yet all this while, (even whiles they are most violently endeavouring to overthrow all our Nationall Fundamentall Government, the very traiterous act for which the Earle of Straford and Cam' dyed, and which they now lay to the Kings charge to destroy him) most fallaciously and hypocritically they protest, and struggle to perswade us (as, in pag. 29. of their foresaid, *Agreement of the People*) that they are farre from any desire or thought, to assume or exercise a Law-giving (these are their own words) or iudiciall power over the Kingdome, or to meddle in any thing, save the fundamentall settling of that power in the most equall or hopeful way (as they pretend) for common Right and Safety; and this, they say, they humbly tender to us, to consider, and accept of, if we please; Whereas, alas, we know, and ancient experience bath taught us to know, that a Tyrants or Conquerors, Pray, is an irresistible Command; And this also is it, we thus justly complain of and declare against.

But, in the third place, in relation to our Engagement by the Sword, and Covenant to defend and preserve our Liberties (as the City of London) according to Law; we are most heartily sorie for the too just occasion that we have to publish, and reveal the most evident Perversion of our Cause under this consideration also. For, whereas, to enjoy a Propriety in our estates, with a Freedom from Pattentes, Monopolies, Ship-money, and other illegall Impositions and Taxes, the Liberty of our Persons from unlawfull Arrests and Imprisonments, contrary unto Magna Charta, our freeborn English Spirits were raised (for their Preservation and defence) most freely and even prodigally to lay out our persons and purses: We are, now, not onely in danger of intolerable slavery instead of Freedom and liberty, according to Law; But, to have our Franchises and Priviledges, as Freemen of this City voted and rent from us. The deep wounding thoughts whereof do so affect and peirce our hearts, that we cannot any longer forbear mournfully to complain, and Declare, That, since the 7th of December last, we are not onely deprived of our Freedom and liberty to make choice of such Common Counsell-men, who have all along approved themselves, to God, the Parliament, and City, men faithfull in their trust; they being, now, made incapable of being chosen thereunto, because of their honest Activity for the Personall Treaty; And that, by an Ordinance made after this supposed crime was acted. And now, as a sad fruit of it, through many Common-Counsell-men most illegally and forcibly chosen, in part of a Common-Counsell, is passed a Petition, which at best, shews the framers and promoters thereof, onely to minde Earthly things, not a word of any Religious

or Heavenly concernment, being once mentioned in it; And, it is intituled, *The petition of the Commons of the City of London*: Which is not onely a foule injurie and blemish unto the truly religious and cordiall Commons thereof; but fills us also with fear of future sore breaches of our Franchises, and City-liberties, if not to the totall subversion of the whole Frame of the well-constituted and long experienced good Government of one of the most glorious and renowned Cities in the Christian world. All which most injurious irregularities we cannot chuse, as Citizens, but with ineffable greiv of heart, here, Declare and complain of, being in conscience obliged hereunto, even by the Oath of Freemen; viz: *The Franchises and customes of this City you shall maintain.* So that, whereas, we fought for the defence of our Liberties by Law, that our English Spirits might not be intimidated or beslaved by the Kings designe of bringing in of Germanes horse: We are, now, so farre from seeing any sure Foundations, for our Liberties and Freedome, according to Law, that we look upon our selves in exceeding great danger (upon that Common plea of the Army Necessity) to be miserably subjected to Martiall Law, instead of being ruled by the Municipall-Law of the Kingdom.

And yet, as if nothing should be wanting to make us completely miserable and exquisitely to pervert our Cause throughout; When both King and Parliament were in an hopfull way not onely of being reconciled, but of settling the Kingdome in a way that would have answered, (in some competent measure, for the present) the expense of our blood and treasure, and our Covenant-engagement also: we are now not onely disappointed preservation whereof, though so carefully provided for, by the many Declarations of the Parliament, the frequent Proclamations in our Streets by the beat of the Drum, at the beginning of these Wars, by our Protestation May 5th, 1641, and by our Solemn League and Covenant; yet as if the end of our engaging with the Parliament had been for the ruine of the Kings person and regall Authority) His Majesties Person, we say, is not onely in extreme danger, by being exposed unto a Tryall without warrant either from the Word of God, or the Laws of the Land: But also is thereby plunged into such a nature and condition, as is altogether derogatorie to and inconsistent with the Kings Honour, which we professe in our Covenant, is the 3d part of our Cause, for which we engaged. *Artic: 6* That the world, therefore, (to whom we appealed, when we entred into Covenant to preserve and defend the Kings Majesties Person, and authority, in the preservation and defence of the true Protestant-Religion, and Liberties of the Kingdom) yea the Lord God himselfe, Angels and Men, may bear witnesse with our Consciences, that we have no thoughts or intentions (nor ever had) to diminish His Majesties just power and greatnesse, and that we the Subscribers hereof are not Covenant-breakers, but do utterly dislike and disavow the present proceedings against him, either to the taking away of His Majesties Crown, much lesse his life, the very thought whereof we from our souls detest and abhor; We do, hereby, most freely faithfully and plainly discharge our consciences, and do testifie our loyaltie unto the Kings Majestie

Majestie according to the duty of our allegiance, expressed in the foresaid Protestation, May, 5th, 1641, and the Solemn League and Covenant. And we do, hereby, further declare, that when we so cordially concurred with the Parliament at first, in the opposition of the Forces raised by the King (seduced by evill Counsellors) as we propounded the preservation and defence of our Religion, Parliament, Laws and Liberties: so, also, to preserve, and not to ruine the Kings Person; but, mainly to remove the wicked from his throne, that so it might be established in Righteousnesse to Him and his royal Posterity; But, we say not to pluck Him out of it, and to bring him to an Arbitrary tryall for his life, both in respect of his Judges and their Law.

In summe, therefore, we have (in all these most weighty respects) too great and just cause to be extraordinarie sensible, that the bringing of the King (the Head of the Common-wealth) to a tryall for his life, before an arbitrary and illegal power, warranted by no Law of God or Man, and the most strange, irregular and unparallel'd proceedings, and contemptions, carriages toward His Majestie, The putting down of the House of Lords, and, The restraining of so many eminent Members of Parliament, by the Generall Councell of Officers in Arms, against all Laws of God and Man, the known priviledges of Parliament, the liberties of the Subject, and their justification of all these exorbitances, in print, instead of Repentance and deep humiliation for the same, is but a sad prologue to the ensuing slavery and ruine of all the free borne Subjects of this Realm: For, if the Head and ———— of this Kingdom be thus tyrannically and bar- barously, already, insulted over, and trampled under feet, like dust in the streets, by an imperious Military power; We, who are inferior to them in all respects, and not invironed with so many priviledges and protections, cannot but most justly fear and expect far greater insolencies and intolerable pressours to be unmercifully exercised on us by them, when these pillars and foundations are not onely thus shaken, but even quite removed and set-by; According to our Saviours own words. *Matth 10. 25. If they have called the master of the house Beelzebub, how much more wil they call them so, that are of his household?* In sad and serious consideration hereof, therefore, we say, again and again, we cannot possibly keep silence, though it be an evill; nay, because it is so evill a time: But as professors of the true reformed Protestant Religion, which teacheth no such Doctrines, as these fore-mentioned, and as are, now adayes so unblushingly practised, in relation to the Kings Majesty, and to the rest of his free-borne Subjects, without any respect, or least distinction to their places or qualities; That we may, as much as in us lyes, wipe off that foul blot and scandalous stain that will (otherwise) inevitably fall upon Religion, by this most horrid breach of our Covenant, especially in relation to our King; that professors of the Gospel in other Kingdoms may not also suffer by being cast out of rovall protection, for the sin of some (pretended) professors among us; And that we our selves (when the approaching Earthquake, which is like to be in the three Kingdoms by fearfull commotions and endles wars, and inevitably like

like to attend the intended depopulation, or violent death of our Sovereign King, sadly falls upon us. I may not have outward misery, and inward grief to meet together without and within us, even our Consciences, being in our faces, for our (at least seeming) consent unto it, by our humble silence. But what we may in the singleness and sincerity of our hearts, with our hands and clear our innocencie in the sight of God and the whole Christian world: We do not onely, in general, make this our just Apologie that we are far from the approving of the breach of our Covenant in any part, or branch of it; But, in particular, in reference to that of the Kings Person: so clear and innocent that we declare our Detestation and Scurry abhorrence of that most disloyall action: conceiving it to be such a sin, as Men must create a New Name for, and Gods New Hell or punishment for it.

And, thus now, having (in the uttermost sincerity of our hearts) witnessed a good Confession, as in the sight of God, and Men: not from a factious, seditious, vain-glorious, or peevish spirit of contradiction; or in the least tinged with malignity, or spoliage from the common cause of Religion, Liberty and peace of the Kingdoms. Though we fear not persecution (for righteousnesse sake in being true to our principles) from those who have power, now in their hands: yet, not knowing whether by Gods permissive providence, some day or day some of our Brethren for thus setting our Consciences at liberty, we therefore commit our Soules, in this our Well-doing unto God, as unto a faithfull Creator, hying our selves under unto Jesus, who hath suffered these calamities be over past, and looking or hoping in him for our redemption, and the redemption of all his people: and Trusting, that he shall receive us unto himself, and shall preserve us, and lastingly life. We have therefore hereunto subscribed our Names with our hearts and hands.

FINIS.